

THE STUDENT WORLD

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Editorial

THE group of papers which comprise the present number of *The Student World* are arresting and solemnizing. Every page should stimulate self-examination, quicken the social conscience, and lead to a more resolute effort to live and apply the principles and spirit of Jesus Christ in our relations with members of other faiths as well as in all other relationships.

The various writers, all but two of whom have been or are adherents of non-Christian religions or representatives of non-Christian peoples now studying in universities of Europe, America, or Asia, were invited to set forth with the utmost frankness and freedom their impressions of the Christian religion and its present-day working and influence. This with evident sincerity they have aimed to do. It is, of course, understood that the opinions expressed and the estimates given do not represent the editors of *The Student World*. We must admit, however, that in not a few cases the adverse criticisms and strictures with reference to the un-Christian aspects of the life and conduct of some who call themselves Christian are well founded and merited. It is all too true that our materialistic civilization, our equivocal attitude toward war, the divisions among Christians, and the great hiatus between our creeds and our conduct constitute a most serious stumbling block in the way of sincere observers in the ranks of the followers of non-Christian religions.

It will be observed that in some cases the writers have confused with the Christian religion those aspects of Western civilization

which are in admitted antagonism to the Christian religion and which Christianity in its purest form is earnestly seeking to overcome. Happily the things which cause students from non-Christian lands now studying in Christian countries most distress are the very things which earnest Christians of the West most deplore. Moreover, it is an impressive fact that among all these articles by men of other religions there is no fault found with Jesus Christ and no proof advanced which would invalidate any claim made by Him. Against the background afforded by these conscience-smiting and humbling testimonies stands out more distinctly than ever the fact that that which is so displeasing and un-Christian is not due to Christ but to men's lack of Him and their failure to follow Him. It is a re-assuring circumstance that as a rule those in so-called Christian lands who are doing most to befriend and serve the followers of other faiths who come among them are the Christian students.

My Thoughts about Christianity

By SHEKIB BEY

AFTER considerable contact with the Christians of the Near East I shall now try to express my own feelings as to the nature of Christianity and the way a Moslem takes it. As a man with a true faith in my religion, I believe fully in the heavenly origin of Christianity, just as much as I do in that of my own or other great religions existing in the world. So far as its origin is concerned, I can claim nothing against its purity and benevolence. Consequently I accept Jesus Christ, as I do all the other prophets, as a holy man, worthy of great respect. It is only when the matter of His personality comes into question that I think differently than a Christian. I do not and cannot believe that Christ can ever have been born as the son of our Heavenly Father. I know Him as a great superhuman power, perfectly free from bodily existence, present forever in every true heart. Though in this way I believe for the most part the doctrines laid down by Christ, yet His life seems to me hidden behind a thick mist of clouds, through which every one interprets it in his own way. The numberless sects of Christianity can be shown as an

example of this fact, while the life of Mohammed is as clear as the spotless sky of a midsummer day.

I believe that all of the great religions exist for one and the same high aim. All religions are the same so far as their foundations are concerned and the apparent differences have sprung up because of the necessities of time and place. Taking Christ

Fundamental Identity of All Religions

as a prophet, I naturally believe in the Bible, just as much as I do in any other holy Book, but consider the

Holy Koran as a Book that contains all. I consider this Book a perfect one, being the last one sent by God into the earthly world. Here the Almighty has His last heavenly teachings, expressed as He desired to express them. Hence, although I believe in all Holy Books, I take the Holy Koran as the greatest one, where all are united. In matters of religion and faith, I believe—as any other Moslem does—in complete freedom of conscience and I refuse the slightest force or obligation. Islam is and has been the most liberal of all religions. Every Moslem is responsible for himself and he is never asked to increase his religious observances if he does not wish to do so. I refuse to believe in the rightness of a faith that cannot be applied to practical life. My faith in Islam provides me all the moral support that a man is in need of in his practical activities. Some of the basic principles of Christianity, like original sin, redemption, the doctrine of the trinity, etc., in which I refuse to believe, are not laid down, in my opinion, by Christ himself, but have sprung up in later years through misinterpretation of the Holy Book, which I believe was originally something quite different from what the ages have made of it.

Now I come to the most important part of what I see in Christianity. Religions exist in the world for the betterment and upbuilding of moral character, to try to establish peace and tranquillity among men and the subjection of our earthly rule to that of our Great Father. If we stop to think about the doctrines so

The Need of a Better Understanding Between Adherents of Different Religions

much in common in all the great religions, we shall be astonished to see the most unimportant departures emphasized so much as to result in serious misunderstandings

and sometimes fatal events, while all the principles held in com-

mon are on the other hand ignored. The attitude taken by one religion towards another can no longer be justified. In this way I want to refer to Christianity and to ask what can the gain on the part of the convert be when the Christians succeed in converting some one from another religion to their own. Is it, then, that he is going to get the moral support that the teachings of God give one through various means? Does he not already have them in his own religion? About three-quarters of what is written in the Holy Koran is also found in the Holy Bible and vice-versa. Taking this fact into serious consideration, what is the use of insisting on so minute differences between the two religions, magnifying them as if the whole of the two faiths were different, thus trying to hide a great majority that is common to both? What useless heaps of time, money, and lives have been wasted since the start of these two great religions in the attempts they have fostered to destroy each other! The earthly world we take as a mortal passage through which we must pass in order to reach the magnificence of the higher world under the supreme rule of our Heavenly Father. This being the case, it is our duty to spend as clean and spotless a life as possible in this temporary world of ours and we are asked by Him to lead the most peaceful life in our transactions with other human beings. This fact is admitted in all great religions as it is in mine. When this irrevocable fact is before us, why, then, do we seek the slightest pretext to rush at each other's throats instead of trying to establish peace in this redeemable world by lending a helping hand in getting through this world as comfortably and cleanly as we can?

The attitude taken by Christianity towards the other religions seems to me the most radical one in this respect. If they, as the most advanced religion in science and practical life, did away with religious hatreds that they have inherited from their forefathers and "lent a helping hand" to all human beings, regardless of faith and creed, they would be doing the thing that would be most pleasing to our Merciful Father and that would procure His favour in the eternal world to come.

Moslem Thoughts on Christianity

By GAMAL EL DIN HAFIZ AWAD

God made the East, God made the West;
Behold they blend at His behest.

If the minds of people were shaped alike, then their thoughts and their beliefs would be alike. But people do not think the same way, and do not believe the same thing, and thus the difference in religions arises. We, as Moslems, believe in the One eternal Creator, and in one sacred book, the Koran; we revere all the names of God's Prophets, Moses, Christ, and Mohammed. Our Koran does not make any difference between the three. They are Prophets sent by God, and thus we respect and revere them. Moreover, we firmly believe that they were sent to fulfill God's mission: namely, preaching Islam.

Islam as we understand it, is the religion of God, and His One Religion, no matter in what form it is preached. Moses was sent to preach Islam, and he did so; Christ also came after him to follow in his footsteps, and He did so; and after a time came the last Prophet, Mohammed, who also preached Islam, and enabled it to stand firm.

Some one might ask, "Whence does the difference arise?" But does not the Prophet Mohammed explain it, when he says, "I am obliged to preach to people according to the way they understand"? Thus Islam was preached in these forms according to the requirements of the different times and the intellectual capacity of each era. Hence, we are allowed to say that a Moslem is a *true* Moslem and a *true* Christian. Likewise we can define our present-day Mohammed as a follower of both Moses and Christ.

Protestantism, which I believe to be the highest grade of Christianity, is after all "Islam Manqué," or, as it may be put in another form, "Islam is Protestantism on a higher scale of social and moral reform."

A French minister, Père Luzan by name, once said to people who went to him grieving over religious affairs in Europe, "Go, read the Koran, and in it you will find salvation and true religion."

We, as Moslems, believe in Christ and Christianity. We revere Christ. We respect Him as a Prophet. And we believe that Islam and Christianity are in fact two names merged in one.

Christianity, it is true, has done a great deal for the welfare of the world. Christian institutions have benefited the East; Christian reformers especially are all over the world doing their bit in uplifting people of ignorant lands and countries. The Young Men's Christian Association has carried out a series of great works that have been unmatched by any institution in the world. Now that we confess that we believe in Christ and Christianity and in the good that Christianity has done and is still doing for the world, I say, Why should there be any difference at all in religions? Why not, since we are trying for reform, adopt Islam, the highest type of religion, and make it the one great predominant religion of the world? Does not Islam take Judaism and Christianity under its wing? Does it not involve all the good principles of both? Does it not satisfy the needs of human beings? Does not Islam lead to better and higher and nobler things in life? Is not Islam the best and noblest type of religion? Is it not a means of contact between man and his Creator, God?

These are a few questions the answer to which I leave to the readers. I only state a few points about Islam, and for which it stands:

Islam is the religion of peace. The word Islam literally means (1) peace, (2) the way to achieve peace, (3) submission, that is yielding to the will of God.

Object of the Religion

Islam provides its followers with the perfect code wherein they can work out what is noble and good in man, and thus maintain peace between man and man.

Prophets of Islam

Mohammed, popularly known as the Prophet of Islam, was, however, the last prophet of the faith. Moslems accept all such of the world's Prophets including Ibrahim, Moses, and Christ, as revealing the will of God for the welfare of humanity.

Sacred Books

The Koran is the Moslem Gospel. Moslems also believe in the divine origin of every other sacred book, such as the Bible (New and Old Testaments). The Koran, the last book of God, came as a recapitulation of the former Gospels.

Now do not Christianity and Islam resemble each other in

many ways? Cannot a Moslem be a true Christian, and a Christian be a true Moslem?

"Ye who have believed in God," says our sacred book, "come to a word that would unite us in worshiping none but God."

A Mohammedan on Christianity

By NAZMI H. ANABTAWY

CRITICISM is one of the most impelling forces of our century. Through it the various sciences have been developed, and enabled to bring to the world marvellous progress. But it seems not to be favoured by individuals if it touches their personal feelings—and the feeling in regard to religion is one of the most sensitive. This is, I believe, the handicap of the religious critic: he cannot satisfy others by criticism, and cannot praise overmuch because he is a critic.

In dealing with any religion with which I am familiar, I want to criticize as I myself like to be criticized. The followers of a religion are intimately acquainted with every praiseworthy and noble teaching that appears to be distinctive of that religion. So Christians do not need to be told what good things they have. These they know, for they have been repeated and even exaggerated by preachers since the time of Jesus Christ. What they need is criticism—yet criticism that is not satire.

It is desirable to compare Christianity with Islam, in order to detect the defects of the former. I do not hesitate to say defects, since every religion, by virtue of being a human product, is subject to error. Islam and Christianity are both of Semitic origin, and there are in them many things in common. They are, together with Buddhism (not primitive Buddhism, however), the greatest religions of the world.

The original doctrines of Christianity are obscure and mysterious. All Christian sects, except the remarkable and praiseworthy Unitarians, believe in a Trinity. I am not at present in a position to treat its logical impossibility, but at least can say and assert that it does not appeal to me or to any reasoning mind. Nor is there clear Biblical scripture to throw light on this most

**Christianity
and Islam**

**Ambiguity in
Christian Doctrine**

important subject as definitely as does the Koran on the doctrines of Islam. As a natural result, the Christian church has not preserved its unity. Ambiguity of Christian dogma has been an original factor in church schism.

In Islam any argument is precluded by the simple and reasonable statement: "God is one; He is He on whom all depend; He begets not nor is He begotten; and there is none like Him," Koran, Chapter CXII. And the status of Mohammed is also clearly settled: "That you should not serve any but Allah; surely I (Mohammed) am a warner to you from Him and a giver of good news." Chapter XI. If there were in the Bible clear statements on this and similar points, the choice of the follower would be either to accept these principles blindly or logically, or to reject them. Since such clarity is lacking, reformation, modernization, and alteration are the most pronounced features of church history. What prodigious divergence is there between the Catholic, the Protestant, and the Unitarian churches! Indeed, the last are by some called Christians only hesitantly; they are, rather, *rational* Christians.

Other elements in the Christian faith are also illogical. The divine personality of Christ, His resurrection, the immaculate conception of His mother (which Islam also incorporated), and the Christian view of love are very important topics to discuss. I wish I were ready to accept the doctrine of Jesus' divinity, that, since I am one of His countrymen, I might share the honour with Him. A critical examination of the New Testament, however, will convince the reader also that the various statements in regard to the Resurrection are inconsistent. "Love thine enemy," although a very sublime and noble injunction, has never been put into practice by the human race, especially not, it seems, by the Christians. I mean Christians nominally. In Islam the conception of love is from a different angle, as we see when Mohammed says: "Love His creation if you would love God." If society should love thieves, vagabonds, murderers, and all its enemies as Christianity asks us to do, how could we harmonize the interests of society and those of its enemies? It is necessary, therefore, to say either that this particular precept does not fit human nature and demands a more

**Christianity Illogical
and
Impracticable**

perfect world, or that human nature has not accepted it because of lack of realization of its significance. In either case, its impracticability is proved, since the human race has not been able to apply it to life in nineteen hundred years. Also, the miracles are not any more reasonable, and the immaculate conception is to a non-Christian a riddle.

Christianity has never had a civilization of its own. It is safe to say that it only adapted itself successively to the Greek, Roman,

**Christianity Has
No Civilization of
Its Own** and European. The Christianity of to-day is an Eastern and Syrian religion clothed in Western garb. That the most civilized countries of the world are Christian is a

mere coincidence. Nor does this statement go without suspicion. If we are compelled to believe that the present civilization is soundly Christian and that the sublimity of Christianity is to be judged by its products—I mean spiritual and moral products—I am driven to pity the Christian faith, which would be better off unstained by this stigma. Nay! Christianity is too high to tolerate the present shamelessly conducted world-exploitation and world-aggression! For instance, Syria and Palestine, the source of Christian light in the world, are put down, humiliated, and bound under the yoke of slavery by those who profess Christianity. The contribution of Palestine to the world is invaluable—and its reward is to be governed by the sword. Is this the product of the divine teaching, "Love thine enemies"? It seems rather to have been construed as meaning "Punish thy friends"!

The teachings of Christ are the noblest and highest that a human mind could imagine, but are, unfortunately, not shaped in practical form to exert telling influence.

Aside from these main topics—namely, the ambiguity of Christian doctrines, the impracticability of many of Christ's teachings, failure of their application in human society, the illogical conception of miracles, and the absence of real Christian civilization—

**Use for
Disgraceful Ends**

Christianity is one of the two religions I admire. The true nobility of its teachings is undeniable. But, unfortunately, for the reasons I have set forth and for others which the space of this article is too narrow to include, these teachings have been used, and still are, as implements to promote disgrace. The

Church in the Southern portion of the United States favoured slavery, and maintained that it agreed with the teachings of the Bible. During the last war the English and German churches favoured the cause of the nations they represented, and each supplicated God to destroy the other. Are such as these the noble deeds of Christians of to-day? And historically speaking, the ancestors of the present generation in Europe have left a dark blot on the past of the Church by their support of the Crusades and other abominations of history.

The Christians of to-day are influenced by an economic and industrial civilization, and not by their religion. Most of the people who go to church, it would seem, attend church not to pray but for social reasons. Or they have acquired an hereditary habit of going to church and it works automatically. With the exception of a minority, my assertion applies to all Christians. One Christian, who must have attended church and even Sunday school, gave me the information that Palestine was in Africa! And it did not occur to him that if Jesus was a Negro he should love the coloured race.

As a whole, Christianity has a very high moral side and very noble teachings. And there are some Christians who attempt to follow these teachings, even through strife. The Young Men's Christian Association is a good example. As one of those who have received benefit at their hand and who probably will again receive such benefit, I feel I should close my article by declaring toward organizations of this style my thanks and appreciation.

Thou Shalt Love Thy Neighbour

By "INDONESIAN"

A BEAUTIFUL principle indeed is expressed in the title of this article! And for that reason we wish to take this Christian commandment as a basis for the expression of the impressions which Christianity has made and still makes on us Indonesians.*

I must state distinctly from the beginning, that we in no wise belong to those fanatic followers of the Mohammedan faith who, *a priori*, reject everything that does not correspond with their

*By Indonesia the writer means the islands between India and Australia, being chiefly the Dutch East Indies, and by Indonesians the people living on these islands.

beliefs, everything pertaining to "the Kafirs," and who look upon it only as evil and displeasing to God. On the contrary, we are thoroughly convinced that all religions are equally good, if only their precepts are faithfully observed. And if therefore the question is put to us, why we do not then embrace Christianity or any other non-Mohammedan religion, our answer simply is: Because we were born Mohammedans and have not yet been convinced of the superiority of any other religion to Islam.

That, notwithstanding, the Christian missions in Indonesia have succeeded in slowly but steadily making converts for Christianity

Christian Missions in Indonesia

does not so much proceed from their establishing the belief that Christianity is the only true creed, as from the result of the circumstance that conversion to Christianity conveys no small advantages, which in their turn again are the result of the fact that Christianity is the faith of the ruling and capitalistic race in Indonesia; for the ideas of ruler and capitalist in the Indies are nearly always identical.

Let us start from this last statement. It needs no demonstration that the abundant blessings with the goods of the earth enable the missions, by creating schools and hospitals to satisfy the wish of their converts and aspirant converts for good teaching and the need of medical help and nursing, the care of which two departments the Government has greatly neglected. This work of the Christian missions is, apart from the motive behind it, very praiseworthy indeed, and deserves everybody's approbation, as they tend toward elevating and educating the country and the people of Indonesia. Our satisfaction, however, grows less when we realize the aim which prompts all this "charity," viz. the aim to Christianize the Indonesian people. And as has been hinted above, it seems that slowly but steadily the realization of this aim may be expected, so that before long the time will have arrived when the number of Christians in the Indies and especially in Java, will be as large as that of the people who have remained faithful to Islam. And as we have no guaranty whatever that the extent of toleration in religious matters defended by us, will also be promoted by others, we greatly fear that Indonesia will become the scene of confusion and terror, as the result of religious wars, as history so often has shown us and under which we have seen India suffer

so much of late. This great danger, which must indeed not be underestimated, might only be averted, if it were possible to baptize the whole of the Indonesian people at the same time. The impossibility, however, of such a thing is apparent and therefore the Christians, in their works of charity, ought absolutely to refrain from aiming at Christianization, if indeed they wish to follow the words of Christ, which we took as a starting-point for our reflections: namely, "Thou shalt love thy neighbour, as thou dost thyself!"

As has been said, the circumstance that Christianity is the religion of the rulers in Indonesia is also a factor which enables the Christian missions to make many converts, without nevertheless having awakened true professions of faith. In order to explain this fact, one should bear in mind, that *all* rulers in *all* subjected countries are subject to the conceit of race-superiority; and therefore in the Indies too. The rulers feel themselves to be creatures of a higher order than the natives, and owing to centuries of oppression and a government system that tends in the same direction, they have succeeded in imbuing the Indonesians with the idea that their rulers are indeed superior creatures and they themselves far inferior.

In this way it is to be explained that among the Indonesians the erroneous belief has been established, that conversion to Christianity—the religion of the superior class, of the ruling race—will raise them from their inferior state, if not to the same height as the "European," anyway far above that of the "Native," who remains a Mohammedan. Besides, the Government itself helps to strengthen this erroneous belief, e.g. by granting different and better positions and treatment in the army to Christian Natives than to their Mohammedan comrades. The same delusion has as a further result that the Amboynese and Menadonese, among whom especially Christianity has found many adherents, feel themselves superior to Javanese and other non-Christian Natives, which leads of course to discord and weakening in their joint fight against the yoke of tyranny. Fortunately changes are perceptible of late in these undesirable relations between the Indonesians themselves which tend to a better understanding of common vital interests and hopes, the realization of which no differences of religion should damage.

Up to now we have restricted ourselves to a consideration of Christianity in Indonesia. Let us now proceed to test this same Christian principle and its practice in the Christian international world in general and in Holland in particular.

Our expectations have been greatly disappointed.

As regards the international relations in the Christian world, whoever expected that after the Great War, in which the Christian nations, who ought to love one another as themselves, destroyed and slaughtered one another, incited by the madness of war, and led by imperialism and materialism, whoever expected that after all this a period of peace would dawn, was bitterly deceived. The state of things, seen in the Ruhr district at the present moment, shows that the love of one's neighbour has been pitifully slain by the lust of power and extreme selfishness.

As regards Christianity in Holland, we may state our impressions briefly by saying that we have come to the curious discovery, that in Holland there are two kinds of Christians, viz:

I. Christians that are *truly* Christians.

II. Christians that are at any rate in the eyes of the Christians sub I *no* Christians.

We may further state that the group sub I may again be subdivided into a group of Christians who call themselves the *only true* followers of Christ, and other groups, who are in the eyes of the first *no* true Christians, but who of course consider themselves true followers of the Christian religion.

That these distinctions make their influence felt as well in social as in political life, is shown, as regards social life—to give but a common example—, by the advertisements in the papers, in which it is always required of any serious applicant either for shop-assistant, or maid-servant, or clerk in an office, or what not, to state whether he is a Roman Catholic or a Calvinist, etc., whereas, it has often been found an insurmountable barrier for two people who wish to marry that they belong to different groups of Christians.

The influence of these same distinctions in political life has called into existence a party-division which is based on this “being a true Christian” or not. The members of the so-called “left parties” are considered not to be true Christians. The untenability

of this party-system comes more and more to the light, as social relations alter and the economic struggle becomes more fierce, and has culminated in the recent rejection of the "Navy Act."

The particularly striking thing in the Dutch political parties is to us Indonesians that these same Christian parties, which as truly Christian ought in the first place to put into practice the words of Christ, are the least open to the considerations and measures which aim at promoting the actual lifting up of "the people which God has entrusted to them to educate."

Can one indeed believe in the Christian charity of a minister of state when he assures us, in order to invalidate the opposition against the "Navy Act," an opposition arising from fear of an attack on the people's money, that the passing of the Navy Act will involve no money sacrifices for *the Netherlands*? He is wisely silent on the question, from whom it will indeed require monetary sacrifices, but the Indonesian knows, without being told. And whoever therefore appreciates the support and the help of the Indonesian, to him let it be known, that he gives his sympathy only to those who not only in words, but also in deeds—even if they are far from being Christians—show that they follow faithfully God's word, which truly is no monopoly of Christianity, but which indeed belongs to all religions and which runs:

"Thou shalt love thy neighbour as thou dost thyself."

Christianity and Western Civilization: from an African Standpoint

By SIMBINI M. NKOMO

THE fact that I am living in the West and that the major part of my education has been received from the colleges and the universities of the West makes most difficult the task of writing this article on how civilization and Christianity in Western lands re-act upon students from Africa. I shall approach the subject first in the light of what I have seen and experienced personally. In the second place I shall discuss the question in the light of what I have heard from other African students who are studying in America or Europe with reference to the success or failure of Christianity as they have observed it.

Several years ago I came to America to get an education. When I reached Greenville College, Illinois, one of the young American white men took me up-town to a barber shop. We entered the shop and took our places, but when my turn came to go to the chair the barber said in a low tone, "We do not cut the Negro's hair here, for it will hurt our business: the public won't stand for it." My young white friend knew of a Negro barber shop in town, but the Negro barber said that he served white people in his shop and if white men saw him cut the hair of the Negro they would not patronize his shop. This was my first contact with the civilization of the West. We went back home and the young white man took his shears and cut my hair.

The same young man spent several weeks trying to get me a room in that town. Not a single person was willing to take me in. There were five Christian churches in town and yet the people did not seem to understand the spirit of service to all mankind. Hence my young friend at his own expense secured a room and lived with me for a whole year.

In 1913 I went to Chicago to seek work in order to make money to complete my education. One morning I read in the newspaper that young men were wanted by a well-known firm for clerical work and that good wages were to be paid. I started for the place and found several people there standing in line. I joined the line. The man who was employing these men came and gave work to several of those in front of me and when he came to me he said, "We do not need porters here; leave." Nothing else could I do. I said to myself there was no true Christian religion in the West. The doors of the industrial world were closed against me.

After I had finished my college education I applied to a number of missionary agencies for mission work. The matter was considered for some time by different Mission Boards, but it was finally dropped and I have never heard of it since. All these Boards were supposed to be interested in the evangelization of Africa and yet they never saw the possibilities of Christianizing those people through educated Native leadership. The success of many Africans in

Race Prejudice

Industrial Discrimination

Do the Mission Boards Discriminate against Negroes?

finishing their courses in American colleges has been due to a few friends whom certain Africans have been able to interest in their work in this country, but there is no co-operation between the Mission Boards in the homeland and the students who come to study in this country. Hence very few African students have tried to study for higher degrees in colleges and universities of high standing in America.

At one of our meetings where several African students were gathered we found on looking in the American Y. M. C. A. year

Africa and the Y. M. C. A. book that the Young Men's Christian Association is doing a greater educational work for the people of China, India, and Japan than for the African people. Perhaps the following statistics may shed some light on this subject:

Secretaries	Country	Annual Expenditures
11	Japan	\$ 74,824.87
88	China and Hongkong	452,806.84
37	India	191,859.25
5	Egypt	23,323.45
1	South Africa	5,300.00

We don't overlook the valuable services which Mr. Max Yergan is rendering in South Africa under the auspices of the American Young Men's Christian Association, but additional workers should be secured.

When I was a student at the University of Chicago a race riot broke out. Blacks and Whites were killing one another. For

Race Riots and White Domination several days I was not able to go to the University to attend my classes, for both the Negroes and the Whites were fighting all along the way to the University. It reminded me of those devastating tribal wars in which my non-Christian people fought for grazing lands. We can forgive them because they were not Christians and there were no churches in their land. But in Chicago both Whites and Blacks fought at the church doors almost. The race riot really began on Sunday evening.

Several months ago I received a statement that the best farm

land in Kenya Colony in East Africa had fallen into the hands of the white people, who number several thousand souls, at the expense of more than two million Natives. I was further informed that these Natives will be represented by only one person, a white missionary. That is an injustice. In South Africa the Native must go like a man without a country in his own motherland and buy his own land from the white people. Is that Christian religion? Christian civilization? In Portuguese East Africa it is difficult to carry on both missionary and educational work, for the Portuguese oppose the education of Natives. Hence there are more than five or six million Natives in Portuguese East Africa shut out from Christianity and education. The so-called Christian world knows it and because economic benefit can be derived from this situation, nothing is done to remedy it. Are these people from Christian Europe any better religiously than the Turks who followed Mohammed? The African students see no Christianity in these people, but oppression which, surely, is not the fruit of Christianity.

After this frank consideration of the weaknesses exhibited by the Christian civilization in Western lands, we should not fail to turn our attention to certain elements of strength which it manifests in equally marked degree.

The interest in Negro education that Christian white people have shown in the U. S. A. is remarkable. I worked three years

Interest in Negro Education

at Tuskegee Institute and each year I met those few white Christians who were spending their money to come to Tuskegee Institute to plan together with Negro teachers the best way to conduct the school. The white people give money to maintain both teachers and students. As a result of this Christian spirit more than eighteen hundred students from various parts of the Southland are able to come to Tuskegee and receive an education. Fisk, Clark, Atlanta, Virginia Union, Shaw, Smith and Johnson, Lincoln, and Wiley Universities and Talladega, Morehouse, and Meharry Medical Colleges and Hampton Institute have as mission schools done great work for my own race in the U. S. A. They show the strength of Christianity when practised by those who profess it.

My father was a military leader under the King, Umzila, and

later under Umzila's son, King Ngungunyana. He helped the King to conquer many countries and won a name for himself. He never spent a single day in a college, university, or public school. My mother is not a college woman and yet by the work of the missionaries who built schools in my country at their own expense I was able to get an education and to take part in the international affairs with a Christian attitude. All that I am in matters of education and Christian experience, I owe to the Christian men and women of the Western countries who heard the call of Africa and answered it.

Perhaps this list of the native African students who have been helped by both American and European missionaries might reveal the wonderful services which Western Christian nations have rendered my country.

Successful African Students Who Went to Europe to Study

Philip Gauckoe, chaplain, Gold Coast, West Africa.

Judge Thomas Hutting Mills, President of the West African National Native Congress.

The Reverend Nicholas T. Clerk, educated in Germany, now Pastor and Chief Clerk in the Basel Scottish Mission, Gold Coast, West Africa.

The Reverend Tiyo Soga, a great teacher and preacher among the Natives of South Africa.

Professor David D. Jabavu, educated in the University of London, now Professor of Bantu languages at Fort Hare Native College, Cape Colony, South Africa.

Successful African Students Who Came to the United States

The Reverend John Dube came to America early in the eighties. He was graduated from Oberlin, Academic Department. He went back to Natal, South Africa, and established Ohlange Industrial Institute. The school is doing great work for the people in South Africa. He is also the Editor of *Illanga Lase Natal*, the native newspaper.

Mr. Charles Dube, his brother, was graduated from Wilberforce University with the degree of B. A. He is the head master of Ohlange Industrial Institute.

Mrs. Charles Dube was graduated from Wilberforce also.

Miss Fannie M. Cele was graduated from Hampton Institute; she is now a teacher in Adams Institute at Adams Mission Station, Natal, South Africa.

Mention should also be made of the Reverend Samuel Martin; the Reverend Isaac Steady; the Reverend S. B. Campbell; Miss Lillian Tshabalala; the Reverend M. Oyerinde, Missionary in Nigeria, who was graduated from Virginia Union University; K. C. Simango, B. S., who went back to Africa, and is at present studying in Portugal; Mr. Pixely Seme, Attorney at Law, in South Africa; and Dr. R. M. Sisusa, a physician in Liberia.

In spite of many mistakes that some of them have made, the Mission Boards in Western countries have done great work for Africa. One need only think of missions and schools they have established in various parts of Africa which are helping to educate and Christianize the native races. I have in mind such schools as Lovedale Institute, established by the Scottish Mission Boards in Cape Colony, South Africa; Adams Institute in Natal, which has done great work for the Natives from Cape Colony, Rhodesia, Transvaal, Basutoland, and Swaziland; and many other Mission Schools which have been opened by white Christians from the West. As a result of the influences of these men and women of God, Africa to-day is standing at the threshold of a new day of Christian emancipation.

The kind of missionaries that Africa will receive in the near future will be determined by the kind of civilization the Western nations produce. If the so-called Western Christian nations fail to follow Jesus, if they fail to do away with un-Christian practices such as those which have been stated above, Africa will be forced to ally herself with Mohammedan followers, for Mohammedans value the spirit of brotherhood.

Will the young men and women of the West redeem the world for Christ?

Christianity and Western Civilization

By CHANG HSIN-HAI

It is rather difficult to speak of the relationship between Christianity and modern Western civilization for the simple reason that there is hardly any relationship between them at all. The history of modern Europe and America is a history of secularization. The Greek language was completely forgotten in the Middle Ages, and Greek thought failed to exert any influence upon the development of mediæval civilization. Christianity to-day occupies a somewhat analogous position. It is not forgotten, and never will be forgotten; but it has suffered a worse fate than mere oblivion: it has by the generality of the Western peoples been ignored. They acknowledge its existence, but its existence has no effectual bearing upon their mode of living.

This does not mean that Western civilization, as we know it to-day, has been deprived of its content. But the content which has been responsible for its development is no longer a Christian content as it was in the Middle Ages: it is a purely secular content; and the Christian tradition simply exists but does not palpitate with life.

With this statement, people would say, I shall feel at a loss to account for the many religious movements that have occurred

Christianity at the Mercy of Secular Forces

within the last three hundred years or so. There was the Reformation, to begin with. There was the Wesleyan movement, the Oxford movement, and the Catholic Revival; and lately we have Mormonism, and the Christian Science movement, and even the Ku Klux Klan, which seems to be as much inspired by religious sentiments as any purely religious movement. How am I to account for the vitality in these different movements? Are they not a clear indication of the keenness and of the active interest with which Christians still regard their religion? But the very fact of there being so much dissension, so much conflict of ideas, which at bottom is the mainspring of these different movements, means that the Christians are no longer sure of what they profess. And there is no reason why they should feel so uncertain about their religion when, at one time in their

history—I am referring to the Middle Ages—their religion has proved to be such an eminent success. It was successful not only in stimulating art, and especially architecture, which we find specimens of in the existing cathedrals of Cologne or of Rheims, but also in producing the noblest characters that Europe has any record of—I mean the Saint Augustines, the Saint Francises, and the Abelards.

Why then should there be so many religious movements when the Christian tradition has already something so rich to show to Christians? People say the world has changed, and therefore their religious ideas, too, have to be changed according to the *Zeitgeist*. But this is precisely what I want them to admit. The main forces underlying modern Western civilization are not Christian forces. They are secular forces: they are either sociological or philosophical, but mainly scientific forces. According as these change and develop, conceptions about Christianity, too, have to be modified. In other words, Christianity is no longer the master of its own fate: it goes in the direction in which it is led.

One very eminent example of what I mean may be seen in the un-Christian conception we have at present of the doctrine of the

**Non-Christian Character
of the Modern Conception
of the
Brotherhood of Man**

brotherhood of man. I cannot go into the details of the discussion here, but it is sufficient to say that, while according to the genuine Christian conception, we attain brotherhood of men only through a common love of Christ and living in the true spirit of His principles of conduct and righteousness, our modern conception of the brotherhood of man does not consist in more than extending our sympathies to all mankind. The difference is a subtle one, but it is of vital importance. The old conception implies a rigid discipline of oneself, and people begin to love one another only in so far as they have, each in his own individual way, attained to a definite standard of moral and religious elevation. The new conception is purely humanitarian. "Let me embrace the world, and bestow a kiss upon it," says Schiller. This, in fine, is the sentiment underlying our new conception. And the origin of this sentiment is to be found not in Christianity itself, but in the streams of thought which began in

the eighteenth century and which persisted down through the nineteenth in the gospel of humanity preached in various ways by J. S. Mill, Auguste Comte, and a whole group of nineteenth century thinkers. Can we say that their thought was derived from Christian inspiration? Many of them might have thought so without realizing that they actually deceived themselves. In the same way, many professed Christians to-day think that they become sincere Christians if only they engage in some form of social service, whether it be establishing hospitals or starting Young Men's Christian Associations. I am not against social service, but social service is not to be identified with Christian living. Christianity, like Confucianism, concerns itself primarily with the problem of the individual, with the problem of his personal character and of the elevation of his own soul. Social service, as we have it to-day, is outside of its scope. We are now minding everybody else's business except our own. And this prevailing idea is not Christian: it grew out of the peculiarities of nineteenth century thought and is fundamentally secular.

Since the days when the Church and the State became separated from each other, Christianity has practically ceased to hold the imagination of the people,* and the sum-total of what we have in our modern world which, for the sake of convenience, we call modern Western civilization, has developed in spite of Christianity. In our scientific discoveries, in our social organizations, and especially in our political dealings with one another, does any one have the presumption to say that there is even the slightest trace of Christian influence? The crowning stupidity in all history, the War of 1914, is an irrefragable proof of the absence of Christian sentiments in the modern world of Europe and America. The supreme problem confronting the Western nations to-day is therefore not to send out missionaries to China, to Japan, or to India, but to try to recover the religious heritage which they have lost. When they have done that again, missionaries will not be needed, because the rest of the world will then be drawn to the Christian religion as irresistibly as a pin to a magnet. The force of example is the

*I mean the religious imagination. The æsthetic appeal of the Christian religion is well illustrated in "Le Génie du Christianisme" of Chateaubriand.

essence of Confucian teaching: it should also be the essence of Christian teaching.

A Chinese View of Western Christianity

By T'ANG YEN TAO

IN judging the value of a moral system or of a religion, it is important that the whole body of those professing it should be considered, and not only a few isolated individuals. As a convenient standard of the value of a religion, one may consider how far, under the influence of that particular religion, the persons responsible for its administration, and the morals of the population, have improved, and a better type of humanity has evolved. And being a Chinese, one may be excused for demanding an attempt to realize the brotherhood of man, an emphasis by the populace on the ideal of work, and a recognition of equality of opportunity.

Now, in these respects, Christianity, whatever effect it may have on individual lives, has little or none on public policy. It may inspire, here and there, some exceptional saint, but it has never influenced statesmen and politicians, except for the worse. For the doctrines of Christ, if they be fully accepted and fairly interpreted, must be seen to be incompatible with the whole structure of Western society.

An illustration may be useful here. If there is one feature more marked than any other in the teaching of Christ, it is His condemnation of violence. Nobody can read the Gospels with an unprejudiced mind without being struck by the emphasis with which He reiterates this doctrine. "Whosoever shall smite thee on thy right cheek, turn to him the other also." But in reality, nothing is so prevalent as the view that force is essential to the preservation of society, and that without it there can be no order, security, or peace. One should therefore not be surprised to find that in the Western world homicide—organized and on a large scale—is a favourite pastime, and that especially religious antagonisms are most widespread and still lead to sporadic outbreaks. It is the tragedy of an idealistic creed that it cannot inform realities. The ideal which Christianity sets

Christ's Condemnation of Violence Ignored

before men is super-human, impossible of achievement; the reality—that is, Christianity as practised—is hardly human. Christ laid emphasis on the fundamental equality of man; yet the most prolific and respected Church Father, Saint Augustine, in the “De Civitate Dei,” declared that the lot of the slave was the wages of sin. “Every victory, even though it falls to the wicked, is a divine judgment and through the downfall of the vanquished either atones for or punishes sin.”

It was the avowed aim of Christ to bring about a millennium on earth (Acts II:44, 45). Those responsible for the interpretation

**Avowed Christians Readiest
to Defend Existing Evils**

and propagation of His teachings, however, are readiest to defend every established atroc-

ity, after the conscience of average mankind has begun to rebel against it.—“Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God,” etc. The fact that they own property, which people who do not believe in the sacredness of private property might feel inclined to expropriate, is made an excuse to oppose orderly social progress. In England the removal of some of the grossest abuses of the factory system has met with opposition. In Belgium objection was made to the agitation against the Congo atrocities which was carried to a successful conclusion by the socialists. For centuries the Churches have consistently encouraged men’s avarice and bloodlust, and discouraged every approach to humane and kindly feeling. The late World War would never have been so disastrous had not the Churches committed their habitual betrayal of Him whom they profess to serve. If, instead of using their pulpits as recruiting platforms and their chancel steps as gun mounts, the Christian Churches all over the world had pronounced against war and denounced it as anti-Christian and inhuman, Christian missionaries in China might feel more justification for their existence. One may therefore be excused for thinking that the doctrines of Christ are either useless or dangerous. They are useless as those who profess Christianity—and it has always been fashionable to do so—in general profess it only with their lips and are otherwise unaffected in their pursuit of egotistic ends. If they are put in practice they become dangerous, because there are always some people who are really possessed

by the high ultra-human ideals of Christ, and these people find themselves almost inevitably driven into the position of rebels and revolutionists, social and political outcasts, as Christ Himself was, since vested interests have always interpreted Christ's teachings in their own, narrow interests,—e.g. the maxim "Thou shalt not steal" is made a justification for all kinds of social and political injustices, such as the starving of half of the population of Russia.

These views are pessimistic; it is regrettable that they are not otherwise. For the Christian ideal is not one of labour on earth,

Christian Ideal Incapable but of contemplation in Heaven,
of Earthly Fulfilment not of the unity of the human race,
 but of the communion of saints.

This excludes the possibility of Western society's being based on religion at all, and the result is confusion, chaos, anarchy, and internecine warfare.

Influence of Religion on Life in England

By N. C. CHATTERJEE

IT is with a certain amount of diffidence that I am writing on this delicate and difficult subject. A foreign student resident here for a couple of years can at best catch only glimpses of life in this country, and should hesitate before he attempts any generalization from his experiences. Especially it is neither fact nor accurate to draw conclusions from one's experience of London and other big cities. It is difficult in big commercial cities to get even an occasional glimpse of the real soul of England, upon which is superimposed a mighty material and prosperous civilization.

To compare my opinion on this subject with those of others equally placed, I have interrogated a considerable number of my

Influence of fellow-students from the East as to their
Christianity Denied impressions. The majority have answered that the influence of Christianity

on the life of the people here is nil. I was afraid lest I had put my question in the leading form. I redrafted my interrogations from the opposite point of view, but despite this expedient the reply was still the same.

To an Easterner brought up in the religious traditions of the

Oriental world, the dynamic and efficient civilization of this country seems to be too grossly materialistic to be in any way influenced by the noble idealism of the great Prophet who preached the gospel of love and humanity twenty centuries back. There is no mystic pantheism visibly influencing the daily life of the people. There is no manifestation of spiritual asceticism which looks upon the world as an object of illusion and finds its greatest joy in self-renunciation. There is no visible attempt towards the ineffable fusion of God and man, the realization of the identity of God with the soul of man.

The most pessimistic replies are, no doubt, to a large extent prompted by the political situation of the day. A "Christian" Government is running the Empire on principles far removed from the tenets of Christianity. To the non-white races of the British Empire have been assigned an inferior status and a lower citizenship under the British flag. If the decision of the British Cabinet on the Kenya question stands permanently, then the colour bar has been definitely established within the Empire.

In some other spheres of life, too, our impression is not at all cheerful. The scenes in public parks and open spaces are shocking to a visitor from the East. And when a member of the Church attempted to mend things, there was protest even from respectable quarters. The decline of real family life, the increasing number of dissolutions and divorces, and the weak moral tone, with the prevalence of drinking, create the most painful impression on our minds. One is often tempted to ask, Are these people really Christians?

Against these things must be acknowledged the strikingly good features of life in this country. What impresses us is the organized discipline—the regulated freedom—all round. Nothing

Good Features:
1. Organized Discipline bewilders us more than the efficiency of the London "Bobby," the Underground railways, and the queue system obtaining here. There is an active obedience to, and loyal co-operation with, authority and a good deal of consideration for others. One misses that immediately one crosses the channel and travels eastward. The control of the London traffic

is indeed wonderful, and especially the patient and active help rendered by the Police to the pedestrians. The Police Force is an honourable occupation, decently paid and free from corruption, and is animated by a spirit, not of dominance, but of genuine public service. No less impressive is the calm judicial spirit which pervades the Law Courts in this country, specially remarkable in the County Courts and the Police Courts. There is one other factor which should not escape notice—the great concern evinced by the public authorities for public health and sanitation, chiefly the great work done to fight cancer and venereal diseases. No less striking is the number of big hospitals run on voluntary contributions, free from Governmental control, with the efficient and devoted service of the medical and nursing staffs.

It is the queer combination of a somewhat elastic view of private morality, with a very strict sense of public duty that strikes

2. Strict Sense of Public Duty

us as an enigma. It seems as if religion has well shaped the social and corporate life of the country more than the private and individual life. There is a sense of allegiance to public corporations, an attitude of strict moral relations towards all public bodies, a commercial morality of a very high order in business relations. All this impresses us the most, and certainly points to a moral background of national life which must have been built up consciously or unconsciously, by the force of a religious tradition influencing domestic and school life.

We only wish that there should be a greater and more harmonious synthesis between the different aspects of life, between the different stages of national existence. The

Need of a Larger Synthesis

greatest need is a change in the angle of vision. The people seem to look at life cut up into so many unrelated parts, and divide the social polity into water-tight compartments, and try to play separate rôles in these separate parts. We wish there could come a better, co-ordinated and synthetic view of life, viewing the whole body politic as one organism. Then only can we expect the loyalty, the trustfulness, and the commercial morality of the people—their “corporate” sense—to pervade all the spheres of human existence and spiritualize the politics of the country and clarify the domestic life of the people.

What I Think of the Christian Religion as Manifested in Western Civilization

By S. V. DESAI

THE writer of this article is neither a Christian nor a Westerner. His viewpoint is therefore objective and critical.

Before we can discuss this subject the first question that arises is what I mean by Western civilization. A few words may ex-

The Chief Stumbling Blocks of Western Civilization press certain outstanding characteristics of this civilization. They are individu-

alism, nationalism, imperialism, racial arrogance, and, finally, war.

Individualism is the first characteristic which differentiates the West from the East. Individualism is another name for "each man for himself." This has been a marked

Individualism feature of the West since Adam Smith and the Industrial Revolution. A Christian cannot subscribe to the doctrine "Each man for himself." "Love thy neighbour as thyself":—the average Westerner, like the Pharisee of old, asks "Who is my neighbour?" He should know and yet he does not.

Next comes nationalism, which may be either enlarged egotism and consequently bad or practical humanitarianism and therefore good. I submit that nationalism in the West is

Nationalism of the former kind. Children in all Western nations are taught that their respective nations are best and therefore always right. We saw only yesterday the tragic culmination of this doctrine in the case of Germany, and if men are not wise we shall see it in the case of others, too. A Christian is asked to be meek and gentle and is not supposed to be asserting his righteousness all the time.

A third feature which is common to all Western nations is imperialism. Since the Industrial Revolution all the "advanced" nations of the West have produced more than

Imperialism their home markets could absorb. Naturally they had to find markets abroad. To do this they had to go to the "backward" nations of Asia and South America, and the surest way to get hold of markets was to have political control. This,

in brief, has been the history of Western imperialism. Arguments like "civilizing the Natives" are cruel jokes. Can a Christian who believes that all men are children of the Father who is in Heaven be an imperialist? I wonder. The men in each country who have protested against their own country's imperial aggrandizement have been comparatively few and their moral influence has been practically nil.

Now comes what, for want of a better term, I call "racial arrogance." This alone would be sufficient to prove that the

Racial Arrogance Christianity of the Western people is only skin-deep. Often and often I have seen good Americans shudder and shrink when a Negro comes and sits next to them and then I have felt that there is no hope for the world. I hope no one will have the hardihood to defend the treatment of Negroes by quotations from the Bible. In South Africa General Smuts—a white Christian gentleman, has decided that the "Natives" from India must be kept in their place by being insulted and terrorized. Yet General Smuts is one of the leaders of public opinion in the West. When I think of this racial arrogance of the Western people, I consider that the message of Jesus, an Asiatic, has not been understood at all in the West.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil." This was the commandment Jesus gave to His followers. Can

War war by any subtlety of logic be harmonized with this stern command? When Jesus asked His followers to go two miles when compelled to walk one or to give a cloak when made to give a coat, what did He mean? He said what Buddha had said several centuries before, that the only way to resist evil is to return good for it. You may not agree with the philosophy of Jesus, as Nietzsche did not, but once professing to be His disciples, can you go on violating His commandments?

It seems to me that the industrial civilization of the West exists because the people here violate every precept given by their Mas-

Western Civilization the Antithesis of Christianity ter. "Take no thought for the morrow," and yet where would the banks and insurance companies be if you were to follow this injunction? "Sell all thou hast and follow me." Where would private property be

if you were to follow this? "Blessed are the meek," and surely the Western people are anything but meek. It is the Chinese and the Hindus that are meek. So I can quote instance after instance to show that civilization in the West is the very antithesis of Christianity.

When Jesus was crucified on the cross He did not mind. He rose triumphant. His ideals lived. To-day His ideals have been crucified. And a great tragedy has happened.

Jesus asked His followers to carry their cross. They took it literally and do carry a cross hanging on their breasts. They have not understood the sublime significance of the spirit of the command to carry the cross. If Jesus were to come to Europe or America He would surely throw up His hands in despair.

What I Think of the Christian Religion: a Semitic View

By MITCHELL S. FISHER

WHY should I, a Jew, by birth and conviction, express myself on the subject of the Christian religion? The day of the polemic and apologetic has long been over. The trend of the modern age is away from theological distinctions and dogmatic belief. The hand of time writes, "The old order passeth." Centuries ago, Heathenism, despite its romantic art and culture, fell because it clung too tightly to a fanciful mythology in which its own intellectual classes did not believe. Likewise, the ship of world religions will go down into the same sea of oblivion unless we cast overboard meaningless dogma in order that our ship may weather the storm of science and the tempest of materialistic philosophy. All religions are losing their hold on mankind, and thus it may not be taken amiss, if without malice, I, as a member of the Jewish faith, the mother of Christianity, seek to offer a kindly constructive criticism to the followers of one of the greatest members of my race.

I look around the world to-day and search for an evidence of that extreme altruism, that emphasis on self-abnegation that the

beloved Nazarene taught. With my Diogenesian lamp I search for that great Christian spirit that I am to admire, that I do admire, and I search in vain. Not in the internal life of the nations and certainly not in their relations with one another has the doctrine of "love thine enemy" prevailed. As Zangwill said, "We live after Christ but not in the Christian era." Our nations are not Christian nations. They are almost pagan, satanic in their diplomatic doctrines, selfishly utilitarian in their every act. Hatred and stupidity are the motifs in the symphony of the modern world. Love and light are silent.

Why has Christianity failed to be the fulcrum for the modern world? In my opinion, it has failed because even in its many sects it has increasingly emphasized unanimity of belief within

**Christianity Errs
in
Standardizing Religion**

the sect, because it has insisted in its scheme of salvation that the individual must submit to some particular belief regarding Jesus and to some accepted dogmatic standard often of Puritanic morality. Christianity has failed because it has attempted to enforce its ideas through political agitation. It has fused with the State. To me, there seems to be no real, universal Christianity to-day. Nationalism is rampant, nationalism is triumphant—not a sane wholesome nationalism based on the hope that self-development spells progress but an abnormal, exclusive, egotistic nationalism that damns and re-damns Christian love. All through the ages the Church has been a re-actionary, conservative force, supporting monarchy in mediæval times and supporting industrialism to-day. The Church has ceased to be truly Christian. They that call themselves Christian follow not their Christ.

For, what did the Jewish Nazarene teach? He said, "The Sabbath was made for man and not man for the Sabbath." (Mark II, 27.) In saying that, He was in direct consonance with Jewish thought. His very words are but a free translation of the Mekilta's commentary on Exodus XXXI, 13, "The Sabbath is given over unto you, you are not delivered unto the Sabbath." What is emphasized here by Jesus, the abstract institution of the Sabbath or the welfare of the individual? The answer is obvious. Accordingly, the early Church truly emphasized individual salvation as opposed to Jewish social justice.

But contrary to the spirit of Jesus, the very institution His followers erected over-awed and minimized the individual. "Individual, believe in our set doctrine or you forfeit your chance to enter the Kingdom of Heaven!", shouted the Church. It not only shouted this philosophy but it enforced it with the sword, the rack, and the dungeon. It denied to the unbeliever not only heavenly bliss but earthly happiness as well. Christianity ceased to be liberal and in so doing, then and there departed from its Christ. Not only toward the Jew but toward its own members, the Church became bigoted. Witness its persecution of the Arians, the Jansenists, and the Huguenots. Witness the Inquisition. Witness the Church's anti-democratic development by synods and councils. Instead of finding life in the Church, the individual even to-day stands lost in the vast cathedral. The individual is being told by a perverted Christianity riveting him to its pew that he must stifle his individuality and mould his life in accordance with the Church, often an ascetic, body-denying institution. The attitude of a great part of Christendom to divorce is to me but one evidence of this excessively collectivistic spirit into which the Church has led itself.

Following in its path of opposition to progressive thought, in our day the Church is fusing with modern nationalism. Instead of opposing, the Church deifies the State. Its altar becomes the battle field, its God becomes but the nation incarnate. The pulpit is turned into a recruiting stand. The cathedral waves with flags. Modern Christianity is fast becoming but a tool in the hands of the State. Lord Salisbury well interpreted the situation when he said in his famous dictum, "First the missionary, then the trader, then the gunboat." All over America, the clouds of religious re-action are threatening. The future alone will tell whether the ideals of true Christian religious and political liberty will be preserved against this rising tide of insane nationalism. Let modern Christianity cease to render unto Caesar in addition to what is rightfully Caesar's, that which is rightfully God's. Let Christianity return to the Jewish Jesus. Let Christianity become liberal—liberal toward itself,—liberal toward the Jew,—liberal toward mankind!

Is Judaism any better? The very essence of the universal

phase of Judaism is far more liberal. Christianity in its ideal of universality has developed an un-Christian doctrine, that only the believing self-conscious followers of Jesus will have a share in the Kingdom of Heaven. In this doctrine is the germ of extreme religious and national collectivism. Contrast this with the sayings of our rabbis, that the pious and virtuous of all nations, whatever their race or creed, will participate in the eternal bliss. In practice, the followers of Judaism, too, have erred, but the general tendency has been away from an insistence on unanimity of belief. Every ten men can democratically form their own congregation and decide their own methods of worship. There is no hierarchy in Israel. The tendency to emphasize other-worldliness so often present in Christianity is absent in Judaism and hence does not operate to oppose progressive forces. Excommunications were always rare in Jewry. Nothing like a prohibited category of literature exists. Though Jewry is divided into various groups, these groups are essentially liberal toward one another and toward the individuals in the group.

Why am I, personally, a Jew? As Emil Hirsch said, "No two waves in the deepening flow of being are mere duplicates. . . .

**Part of a Great
Poetic and Historic
Consciousness**

Life has called many artisans to build its ever-enlarging temple." I was born in the group of Jewish artisans. We are something more than votaries of a

particular faith: that faith is but a part of a great poetic and historic consciousness. I possess that consciousness and accordingly I am a Jew just as I am a man because I was born with a human consciousness, just as men are born white or black or Mongol or Malay, just as we Americans are Americans first of all because we are born so. Were I born a Java savage I could not appreciate a French Hugo. But beyond my mere birth, I find my intellectual and emotional self in complete accord with the eternal ideals of Judaism. I believe in one God, the Father of all mankind. I cannot countenance any indirect worship of Him through any likeness whatever. I believe that objective standards of social justice alone have permanent value, that mankind is created with the divine urge toward righteousness, and that in conduct, not in belief—nor in conformity of belief—will man ap-

proach the attributes of the Infinite. I believe in the mission of Israel to be the pattern God-fearing and ethical people just as the mission of Greece was to give art and of Rome to give legal institutionalism to the world. I would catch the re-echoing spirit of Israel preserved through centuries of torture and suffering; I would relay that spirit to troubled humanity and posterity.

The Attitude of Non-Christian Students to Christianity

By J. O. DOBSON

(This article is written from the point of view of a British citizen who has not lived in the East, and is based upon conversations with students in British Universities during the past three years.—THE EDITOR.)

IN considering the attitude of non-Christian students from Africa and the East towards Christianity, it would seem that three elements enter into the determination of that attitude, viz., (1) The view taken of Christianity *per se*, as a body of doctrine concerning God and man, and a way of life, based upon belief in the Person of Jesus Christ as the supreme revelation of God, (2) The lives of individual men and women, including both those who make a definite profession of living the Christian life, and those whose adhesion is only nominal, and (3) The extent to which Christianity appears to have influenced the civilization of the Christian peoples, and to have had any effect upon their political, commercial, industrial, and social life. In this article the two last points will be considered together first, and then the first point will be briefly dealt with.

It has also to be remembered that very few students in the West, if indeed any, form their judgment entirely upon their

Background of Foreign- Student Views

observation and experiences in a "Christian" land. There are two important factors in their previous experience which need to be taken into account. The first is that the Eastern student has already had some contact with Western peoples. The outreach of the white races, leading to the establishment of white political and economic ascendancy over considerable areas in Asia and Africa, means that most of these students have been born into, and grown up in, an atmosphere

which has been considerably affected by European influence. Co-incident with this political and economic influence has been the development of modern missions, which has a particular bearing upon this matter, in the fact that a considerable number of Eastern students have received a part of their education in mission schools and colleges, where they have had systematic religious instruction. They are often quite as familiar with the doctrine of Christianity and the contents of the Bible as the average British schoolboy or student.

From these influences follow two considerations. It is almost impossible for the Eastern student, in forming an opinion concerning Christianity, to ignore this contact of his own country with Western nations. The Indian, for example, cannot entirely dissociate the work of British missionaries from the political association of his country with the British Empire, nor can the Chinese or Japanese altogether ignore Western commercial influences. Every thinking man is entitled, and compelled, to consider the *whole* effect of Western influence upon his country, and when he does so he realizes that this influence has not been all in one direction. There have been, and are, some things in political and commercial life which must seem to him contrary to the Gospel preached by the missionary.

Further, the present relationship of East and West means that the student from the East has generally had personal contact with individual men and women from the West, belonging principally to three classes, the official, the commercial, and the missionary. It is but natural, therefore, if his judgment of Christianity is based largely upon his experience of those who belong to the so-called Christian nations. Nor can it be a matter for complaint if a religion in which high social and ethical ideals are implicated is judged, in part at least, by the way in which it works out in the ordinary relationships of every-day life between man and man. It is not unfair if men take account of any disparity between what the missionary says and what the planter does; if what is taught in the mission school is contrasted with what is practised in national policy and the personal life of individuals.

It is therefore impossible for the student from the East, on coming to the West, to consider Christianity entirely *de novo*.

History and previous experience cannot be ignored. Nevertheless it is equally true that life in a Western country brings other and very important aspects of the life of the West under his observation, and that he meets people of very different types. But it remains true that he continues to form his opinion chiefly upon Christianity as practised, rather than as taught. The student from a mission school wants to see how the faith of whose tenets he has some knowledge expresses itself in the corporate and individual life of a people with a long Christian tradition.

Most students from the East take the view that, so far as its influence upon national life and policy is concerned, Christianity

**Christianity in Relation to
National Life Regarded
as a Failure**

has been a more or less complete failure. It must be remembered that they see and feel the results of the white political and economic power from the end opposite to our own, and many things

have happened in the relations between East and West in the last century which are as difficult for the Christian to justify as for the Indian or Chinese student to forget. There is generally full recognition of the good that has accompanied the evil, and especially of Western medical and educational services. But the average student comes here with a big doubt about the value of Christianity, to say the least. Then here he sees both the best and the worst of our life. All the evils of our big cities—slums, bad housing, poverty, prostitution, and the rest—are laid bare, and it cannot be denied that many a student receives a shock. We can hardly complain at judgments which appear to be harsh. Again, the student of the East is looked upon as easy prey by “crooks,” and many have been defrauded by bogus educational agencies, and “quacks” of every kind.

On the other hand, he sees better aspects of our life which also he cannot know until he lives here, so that after a time he may

**Appreciation of More
Favourable Aspects**

become aware of the existence of some public conscience, of some concern for those who are the victims

of the social system. An Indian doctor, for example, studying public health in London, said recently that he was full of admiration for the measures taken in such matters as maternity, child

welfare, and the prevention of tubercular diseases, and that his great desire was to go back and do such work in an Indian city.

Again, a Chinese law student remarked on the comparative freedom of public life from corruption, and in regard to the administration of law said, "Whatever people may say, justice is done in this country."

An interesting opinion by a Japanese Christian student may be quoted here. Discussing the attitude of Japan to the Western powers, he remarked that many Japanese consider Christianity to be the real source of Western greatness, and therefore, to learn this secret of greatness, they become Christians, but they adopt the "form" of Christianity, and not its "root." This judgment found some confirmation in the saying of a Japanese student of Economics—"I cannot call myself a Christian now, but I have learned many good things from Christianity."

More important, however, in influencing the attitude of Eastern students to Christianity is their contact with individual people here. When they come to the West, they meet many people of types different from those usually met in the East. Britishers in the East are mostly Government officials, business men, or mission-

Contacts with Individuals

aries; here the student sees the whole range of the community. He meets people whose occupation does not place them in some special relationship with the East, and whose attitude to himself is not conditioned by some dominating idea, such as the maintenance of the Empire, or trade, or the conversion of other nations to Christianity. He meets people who have not that exclusive attitude often developed by residence abroad when one lives chiefly in a community of one's own countrymen and does not have free intercourse with the native peoples. Further, he meets people who are in the position of servants to himself. An Indian student told me that on his voyage he was wondering how he should get his luggage off the boat at Folkestone, and he was amazed when a porter carried it for him, *just as if he were an Englishman!*

This contact with diverse kinds of British people results in such a variety of experiences that it is impossible to generalize. But such experiences are either good or bad, and by the sum of them the nation—and the religion—is judged. The matter is

largely whether fellow passengers on the voyage, or in trains, landladies, fellow students, and other acquaintances treat a man of another race and colour with courtesy, consideration, respect, and a recognition of his dues as a fellow human being, or the contrary. Generally Eastern students, and especially Indians, emphasize the difference between the British they meet in India and in England. In this country, they say, people are more friendly, more ready to meet them as fellow human beings. The most serious, and just, criticism is of the unwillingness of British people to receive Eastern students in their homes, so that they have inadequate opportunity of seeing British life in its best aspect. Many students do not—some cannot—distinguish between those who make a definite profession of Christianity and those who do not. If they meet with sympathy, understanding, and good-will, it is as often as not ascribed to a disposition of mind and heart which is independent of religion. This is hardly a matter for wonder, when it is remembered that students often receive good treatment at the hands of British “non-Christians”, and, on the other hand, are sometimes the object of the suspicion and contempt of “Christian” people. Nor is it surprising that men from the East do not take sufficient account of the part which a long Christian tradition in this country may play in developing an *anima naturaliter Christiana* in those making no profession of religion.

All this experience during college life over here is an element in determining the non-Christian students’ attitude to Christian-

**Attitude of Non-Christian
Foreign Students Generally
Skeptical**

ity. Setting this, along with previous experience, over against their knowledge derived from college teaching, their attitude is generally skeptical. They admit that Christianity does make a difference to the life of some people here, but these are a comparatively small section of the community. I think it is true to say that, on the whole, experience in this country tends towards a more favourable judgment of Christianity, as manifested both in corporate and in personal life. But its results are not so apparent, nor so superior to those of his own religion, as to cause the Eastern student seriously to think of substituting it for his traditional faith. A strong criticism is directed against

the equivocal attitude of Christians to war. Hindus and Chinese especially, who know the New Testament, are practically unanimous in holding that war is absolutely a contradiction of the teaching of our Lord.

In so far as non-Christian students consider and discuss Christianity apart from its manifestation in national and individual

**Admiration for Person of Christ
and Bewilderment at Divisions
within Christendom**

life, it can be said without question that there is universal, unqualified admiration for the Person of

Jesus Christ, and an equally universal bewilderment at the divisions within Christendom. This admiration for Jesus Christ often leads men, especially Indians, to place Him alongside the figures of Buddha and Mahomet, and to say that He is the revelation of the one God for the West. But the Christian claim for the supremacy of the revelation in Christ is not admitted. Many agree that Christianity can teach the world some things not found in other religions, but their attitude is that other faiths should be reformed in the light of Christianity, rather than that Christianity should be substituted for them. It may be that this opinion is dictated partly by political and national loyalties, but I believe it to be in most cases a sincere judgment.

The question may be asked, in how far mission schools have succeeded in imparting a true understanding of Christianity. One has a suspicion that many non-Christians take an academic interest in the New Testament, but the tendency is to look upon it merely as a doctrine of God and His relation to man, from which somehow follows a code of ethics, to be arbitrarily imposed. The attitude of many students is legalistic—hence their judgment of Christianity almost solely by the lives of Christians. There is little appreciation of the meaning and reality of “religious experience”—probably such an appreciation is the more difficult by reason of the fact that so much of the learning the West is at present giving the East is on the scientific side, and the present generation of Eastern students is largely studying medicine, engineering, pure science, economics, and political science. The supposed conflict between science and religion is not yet passed, at any rate for the student taking his first degree. It is possible, however, that the study of psychology will assist in convincing

men of the objective reality, and the essentiality, of religious experience. It is much to be desired that religious instruction in mission schools should emphasize this fact.

Further, it is highly desirable that there should be as little emphasis as possible upon a particular denominational point of view. Denominational rivalries are a stumbling-block to many men interested in Christianity, and religious instruction should make it plain that the particular things different denominations stand for are mostly of secondary importance, and that beneath the variety of sects there is a real unity.

Most important of all, contact with non-Christian students forces one to re-iterate that we must frankly face the issues raised by Jesus Christ in our social and national life. The appalling results of the failure to attempt to relate Christianity to politics, commerce, and industry, amounting to a practical denial of Christ, are the most fatal hindrance to the acceptance of the Gospel. The only effective preaching is the *living* of the Gospel, and until the whole of life, both corporate and individual, is Christianized, there can be no complete answer to those who hold another faith.

Does Western Christianity Reveal Jesus Christ?

By CHARLES DuBOIS HURREY

MANY students from non-Christian lands find no fault with the religion of Jesus Christ but they denounce most vigorously the Christianity of Western nations. Their first introduction to the teachings, example, and plans of Christ convinces them of His supreme idealism, and of the realization of these ideals in His own life, but they do not find many Christians who practise the teaching of Jesus or seem to take seriously His plans for the world.

Here are the principal Western stumbling blocks in the pathway of the Oriental non-Christian student: industrialism, commercial

The Principal Stumbling Blocks

expansion, war-like temperament, racial haughtiness, aggressive missionary policy. How do these factors influence the Oriental student? In Western industry he sees human beings sacrificed for material production and profit; man becomes a machine; he has little leisure and does not grow mentally or spiritually; he

has no time for fellowship with his fellowmen or with God. Western industrialism does not enrich the mind and soul of the worker but tends to stifle the higher aspirations of men. One thoughtful Oriental student writes: "It is inconceivable that Western civilization can at the same time develop great industrial corporations and write the Twenty-third Psalm or the thirteenth chapter of I Corinthians." In other words the Oriental is confused when, from reading in the New Testament "Seek Ye first the Kingdom of God," he turns to an examination of Western industrial activity.

The struggle for commercial supremacy among the nations of the West cannot be reconciled with the Golden Rule teaching of Jesus; in the fight to gain commercial concessions in Oriental lands, the contestants have not been dominated by the motive of service to the people from whose soil the native resources of oil, iron, and coal are gradually being extracted. What must the non-Christian think of the Christianity of a people who come into his country and acquire large possessions and carry on trade for a profit which goes to the Western land and leaves the Oriental people poorer? Certainly he will lose confidence in the Christianity of a people who allow their commercial interests to threaten the integrity of a non-Christian people by influencing legislation in favour of the foreign capitalist.

Again the Oriental student does not find consistency between the teaching and practice of Jesus and the war-like tendency of Western nations. "Why are huge military and naval equipment the inevitable accompaniment of Christian civilization?" "How is the cause of Christ promoted by wholesale slaughter and the destruction of property?" If your Christianity means so much to you, why do you not put your wealth into Christian education and the expansion of Christian institutions?" "What are you really fighting for?" These are questions which crowd the baffled mind of the non-Christian in these times. Moreover he sees the weaker peoples exploited and trampled upon by force and decides reluctantly that one must fight if he is to survive.

Another incomprehensible factor confronting the non-Christian student is the attitude of superiority manifested by the white race; successive generations have intensified the conviction among white people that they are destined to rule the world; therefore they proceed to subjugate the other races of mankind; as long

as the darker peoples acquiesce and carry the burdens as servants, all is tranquil, but let the non-Christian Oriental arise and claim his rights as God's son in a world of brothers, and trouble ensues. Again the Christianity of Jesus is not practised in the intermingling of the races, and the non-Christian concludes that Jesus championed an unattainable ideal. In the discrimination against coloured peoples in America, especially on the part of Christian people, the Oriental finds confirmation of his suspicion that Western folks are not able to practise the religion of Christ; and when a missionary allows colour prejudice to influence his attitude toward the "native" people with whom he works, the offense is hard to endure.

The aggressive missionary undertaking of the Western church has naturally aroused considerable criticism among non-Christian Orientals and has stimulated a careful investigation of the methods and results of Christian propaganda in the West. Oriental students in Europe and America often declare that their countries are misrepresented by the speeches and writings of missionaries; in their eagerness to arouse the church people of the West to the urgency of Christian work in the Orient, the missionaries picture the awful need due to the backwardness and ignorance of the people. The sensitive Oriental student hearing and reading such unbalanced descriptions of his country, becomes incensed and is likely to oppose the plans of missionary societies. The student accuses the missionaries of being in league with foreign governments in seeking to perpetuate their political control; this accusation is based on the fact that missionaries recognize an obligation to be loyal to the ruling government in the country where they work and such loyalty is often interpreted by the Oriental as complete co-operation with the political programme of government. In the event of serious demonstration against missionaries, the soldiers or marines of the foreign nation represented are dispatched to the scene; if loss of life and property result, a heavy indemnity is demanded by the foreign government. Such practices have created suspicion among thoughtful Orientals as to the pure service motive of missionary endeavour. The Oriental student discovers that to most of the supporting constituency of missionary work in the West the enterprise is something done for "heathen" people—a foreign plan initiated in a foreign coun-

try and put into operation in the foreigners' way; too often the missionary measures his success by the extent to which the "Natives" go in accepting his views and admiring his country and civilization.

An Indian student in America writes: "The missionaries have done a great deal of solid, substantial work to uplift the country. The work of the doctor, the teacher, and the evangelistic worker among the outcastes is a great credit to the humane and civilizing influences of Christianity, but the chief citadel of prejudice, bigotry, and fanaticism has not been conquered. The reason for this is that, with a few marked exceptions, the missionary has not been a man of wide sympathy; he has not studied the race and the class psychology. Quite often by carelessly attacking the most cherished beliefs and ideals of the people he has aroused their hostility instead of creating a healthy sphere of work. In some cases he has not been able to overcome the race prejudice of the superiority of the Westerner to the Eastern people."

Much of the disappointment experienced by students from non-Christian peoples is due to the fact that they are accustomed to

<p>Failure to Measure Up to the Standard</p>	<p>take religion seriously; to them the realization of the presence of God and the culture of the spiritual nature is life's chief business; hours of each day are occupied in meditation, prayer, and worship, whereas in the West they soon discover that the average Christian devotes a minimum of time on Sunday to religious observances, while his best thought and energy are consumed in the intense struggle to provide for himself and his family the comforts and luxuries of this world. In such devotion to material development the Oriental observer is convinced that we are dwarfing our souls; he frankly tells us that our motive in accepting Christianity is the gaining of a respectable status in our community rather than sacrificial service to humanity which characterized the daily life of our Lord. He finds that it is easier for us to give money than to give ourselves. Viewing us critically and taking Jesus at His word, the non-Christian overseas student must conclude that there is wide discrepancy between Western Christianity and the religion of Jesus Christ. If only they would judge us by some standard less exalted than the gospel of Christ we might make a bet-</p>
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ter showing, but as the case stands, we are on trial and are being found wanting in several crucial points; therefore, we cannot do less than confess our shortcomings, cease to commit the sins of our race, and deliberately practise Jesus' way of life. Such a course will manifest our sincerity and will unveil the Master who will draw all men to Himself.

This study of Oriental student experiences with Western civilization leads to some suggestions which may affect the policy of

**Practical
Suggestions**

our several Student Movements. By some means we must make sure that all students before leaving their home lands are fully advised regarding possible unpleasant experiences in our countries; they should be told frankly that racial and colour prejudices prevail even among Christian people and are often manifested in discourtesy and discrimination in restaurants, hotels, barber shops, theatres, and public meeting places; that most of the people whom they will meet in the West are woefully ignorant concerning the culture, history, and customs of Oriental peoples and are likely to appear rude and to ask many silly questions. Let the foreign student know that there is much un-Christlikeness in the social, moral, and religious life of Western Christianity. Some Christian American and English people may even regard the Oriental student as an intruder and may treat him accordingly. Again we must persist in telling the Oriental student that he will find much difficulty in gaining access to business and professional opportunities; Western banks, industries, hospitals, schools, Christian Associations, and churches are reluctant to admit the Oriental student, no matter how sorely he needs employment and an opportunity to complete his training as a clerk, labourer, interne, teacher, or preacher. In many communities people will stare at the "foreigner" as an object of curiosity or will overdo the hospitality business in a patronizing manner. This leads to another suggestion, that our Movements double their efforts to see that each overseas student is treated as one of our own students, naturally and without ostentation. Let us not shout when conversing with one who is struggling to master our language; we should seek to do not so much *for* as with foreign students. In all phases of student life they should be admitted as any other students, and particularly in the work of the Christian Associations; let them be

enlisted in service on committees and cabinets. In churches, also, they should have duties to perform; hundreds of them are eager for self-expression and will welcome opportunities to speak or write on behalf of the Christian cause.

Can we not also obtain access to more homes to which overseas students may go when they desire; homesickness and gloom have been dispelled by an hour's friendly visit over the tea cups, about the home fireside, or in the kitchen preparing an Oriental meal. Let us study to ascertain what the student guest desires to do and then facilitate the doing of it.

No small part of the Oriental students' education in the West is gained by actual hard labour. Our Movements must endeavour to convince factory managers and directors of farms and institutions that they should gladly provide opportunity for the aspiring young engineer or farmer to learn by actual experience the lessons which are indispensable to his future success.

Still another service to be performed by the Student Movements is the explanation and interpretation of the plan and programme of Western churches; competent persons should answer the questions that crowd the mind of the student from abroad. Why are there so many denominations? By what processes are missionaries recruited, trained, and sent forth? What efforts are Western church people making to overcome racial prejudice, materialism, industrial hardships, the curse of war? Has the Church any relation to modern social, economic, and political questions? What are the history, aim, and achievements of the World's Student Christian Federation and the Student Volunteer Movement? Concerning these and similar vital questions the Oriental student should have satisfying answers; he should not be allowed to remain ignorant or prejudiced regarding the objective, methods, and results of the Christian Church and its varied agencies.

A wider fellowship between Christian and non-Christian students must be created; the student from non-Christian peoples should be encouraged to make his distinctive contribution to such fellowship; let him bring forward with the utmost candour his reasons for not accepting the Christian way of life; in turn let him hear and observe the most forceful apologetic that can be presented by word and life from Occidental Christian students; together let these students discover the things they have in com-

mon and let them unite in every possible form of service that will build a better world.

Here are some questions which might well be asked for the guidance of Student Movements in seeking to serve overseas stu-

**Questions
That Must Be
Answered**

With what type of Christianity is he acquainted? Is his physical and economic condition such as to permit him to give thorough consideration to the claims of Christ upon his life? Is he willing to be fair-minded in forming his estimate of Western civilization? If he is not a Christian, is he living up to the highest ideals of his faith? Are his chief difficulties with religion moral or intellectual? Is he willing to make an experimental test of the teachings of Jesus?

It is my opinion that most of the students from non-Christian lands admire the life and teaching of Christ; they freely admit that our world would be a happier place if all people followed Him. Often they are more eager than we are to talk about Him and His philosophy;—their challenge to us is: "We would see Jesus." But they find His face veiled by man-made obstructions, theological controversy, sectarian strife, ecclesiastical organization, ritualistic formalism. "It is not your Christ," they say, "that we reject, but you, His followers. We want to know the universal Christ, unlimited by geography, race, language, or sex; not alone the victorious Christ of the triumphant entry, but Christ, the servant washing the disciples' feet, the apparently defeated Christ, dying with criminals, the forgiving Christ, the friendly Christ, the living Christ—where can we find Him?"

The most challenging question before our Student Movements is: "Does Western Christianity reveal Jesus Christ?"

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